145. Education and other matters relating to Jenmies.

Mr. Nilakandaru Nilakandaru (Member, Jenmi, Kottayam Division) represented that, while other communities in the State were striving for attaining material prosperity, the Malayala Brahmin Jenmies were solely engaged in religious education and offering prayers for the welfare of the State as a whole. This vocation of theirs needed an education totally dissimilar to the secular education imparted in all public schools. Two special schools were established for them, one at Mannadi and the other at Kumaranallur, and the community was, no doubt, thankful for the same. But the instruction given in the Kumaranallur school was not of the kind wanted by the community. Moreover, the two schools established in the State did not fully meet the demands of the Malayala Brahmins. In the past, there were private schools of the required type managed from common funds belonging to the community. Gradually, the sites together with the school buildings under reference were absorbed in the temples to which they were attached and the schools disappeared. The Government might conduct an investigation into the matter, resuscitate the educational institutions thus absorbed and afford the necessary educational facilities to the Malayala Brahmin Jenmies. He also emphasised the necessity for imparting secular education side by side with religious education to the members of his community.

The Member stated that there was a good deal of confusion on account of the South Canara Brahmins and Malayala Brahmins being called 'Poties' and requested that the members of the Malayala Brahmin community be separately taken into consideration in the matter of political privileges.

Dewan's reply.—Everybody knows that you are the Jenmies of the country. You must remember that, though you are numerically small, in view of the magnitude of your interests as Jenmies, you have been given separate representation in the Legislative Council and in the Assembly. In regard to representation in the Municipal Councils, I agree that you should be represented on those bodies wherever your interests are large. That is, no doubt, a reasonable proposition, and if there are such Municipal Councils on which you are not represented, it is for you to bring the matter to the notice of Government. In the case of Village Panchayat Courts, the principle of communal representation is not the only guiding principle. If locally there are members of your community who are fit to be put on such Benches, their claims are considered.

You say that both South Canara Brahmins and Malayala Brahmins are called Poties and that Malayala Brahmins thereby lose their individuality. Your appellation does not matter. What does really matter is the distinction between Jenmies and non-Jenmies.

In regard to English education, I admit that you are backward. Your case will be considered along with the cases of other communities which are backward in point of English education.

In regard to special schools suited to the traditions and habits of your community, these schools, in my opinion, should be maintained out of the special funds which, you say, exist, and which Mr. Trivikramar Vasudevar has referred to as existing in abundance.

Member.—The funds are in the enjoyment of other people.

Dewan.—That is a matter, as I told Mr. Trivikramar Vasudevar, in which Government will give you facilities for establishing your claims. But it is for you to prove the claims.

146. Necessity for introducing Tamil as a court language in Tamil taluks.

Mr. Kanakku Matevan Pillai Kumaraswami Pillai (Member, Agastisvaram Taluk) submitted that the people of Nanjinad were experiencing serious difficulties owing to the fact that the schools maintained in their taluks were Malayalam schools and that their children were forced to study Malayalam, to the prejudice of Tamil, their mother-tongue, and that this was the primary cause of their backwardness in the matter of education. He requested that this grievance might be

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